

V. 29 Apr 85

NORTH AFRICA

Q 1

ALGERIA

Rabat Details Demonstrations in Algiers, Casbah Area
LD262326 Rabat Domestic Service in Arabic 2200 GMT
26 Apr 85

[Text] The inhabitants of the Casbah quarter in the Algerian capital staged a demonstration today in protest against the lack of security and shortage of water. AFP quoting eyewitnesses said that the demonstrators proceeded to the center of the city and the headquarters of the ruling party in Algeria — the only party in the country. The police used tear gas to disperse the demonstrators many of whom have been injured and others were arrested. The agency added that elements of the security forces surrounded the Casbah quarter this afternoon and began to disperse groups of people and surrounded the headquarters of the only ruling party in Algeria in order to protect it against renewed demonstrations.

Algiers District Issues Communique
LD262329 Algiers Domestic Service in French 2200 GMT
26 Apr 85

[Text] The Coordinating Council of Algiers District this evening made public a communique reported in the national press agency APS. I shall read this to you:

Following the unfortunate collapse of an old building in the Casbah and despite all efforts made by the state to find a final solution to the case of the 900 families of the last part of the rehousing program of the inhabitants of the Casbah -- which is to be completed by the 31 July next, says the Coordinating Council of Algiers District -- incidents have occurred bringing about acts of vandalism against public and private property. These incidents, states the Coordinating Council of Algiers District, were provoked by agitators and other irresponsible persons, some of whom are not even residents of this area of the capital. The office of the Coordinating Council of Algiers District lets it be known that public order shall be preserved by all means, whatever the consequences may be. Any troublemakers or vandals, as well as any other persons implicated, will answer for their acts and will be laid open to the rigor of the law, this is what is said in this communique from the Coordinating Council of Algiers District.

LIBYA

Al-Qadhdhafi Addresses Tripoli People's Congress
LD261418 Tripoli Domestic Service in Arabic 1310 GMT
25 Apr 85

[Speech by Mu'ammarr al-Qadhdhafi at 24 April session of Tripoli Municipality People's Congress — recorded]

[Excerpts] Good evening. With your permission, I will stay with you for 5 minutes and then go. I wish to make several remarks pertaining to the people's congresses of the municipalities in

general. They do not pertain to the Tripoli Municipality Congress only.

The Tripoli Municipality Congress is one of those congresses that have been dominated by political and revolutionary consciousness and not tribal. I am not just saying this. Your congress benefits a town with such culture as Tripoli. There are no municipal congresses here with bad conditions. The congresses of Tripoli, Benghazi, Surt and (Ghdamis) are ideal. They have been governed by consciousness, a sense of responsibility, and appreciation of the future.

The whole conflict revolves around the suitable person and not around the tribe. The whole conflict and the whole clamor was about who is the most suitable person. One says this one is better while another says no, the other is better. They do not say that this one is better because he belongs to this tribe or that tribe, as has been the case in other congresses.

Other congresses such (Msitin), Kufrah, Ghiryan, Al-Bayda', Al-'Aziziyah, Darnah, (Tubzin), Al-Fatih, Al-Khums, Yifrim, Tarhunah, Al-Shati have all be discredited. The selection operation in 13 of the provinces has been discredited because it conflicted with actual direct democracy. Reelection will definitely take place in these congresses. The Secretariat of the General People's Congress views this matter seriously. This is evident from our following it up.

What is being objected to is not that in the [words indistinct]. Suppose prior to the convocation of the congresses, the people held consultations at [words indistinct] under the trees and in cemeteries; there is nothing wrong with that. I wish ideas would mature prior to the convocation of the congresses in mini-meetings and groups. This is not what we are objecting to. No! Go ahead and meet as you like prior to the meetings of the people's congresses. Discuss and put forward your views so that ideas may develop prior to the meeting of the congresses, be they basic or municipal congresses. The objection is that at Al-Marabiyah, about which they are talking, matters were allocated on tribal bases: This tribe was given agriculture and that tribe was given so and so.

What was said to have taken place at Al-Marabiyah about which you are talking, was for the discussion of the agenda and exchanging views about this one and that one and what solution we should adopt and what question we should raise on the agenda of the basic popular congresses on the level of the Jamahiriyah. All this is reasonable. We have no objection. But there was an agreement at Al-Marabiyah to divide posts. What is intended by this? When you say that housing affairs would be entrusted to one from your tribe while health affairs would be entrusted to one from my tribe, what do you mean by this? Does that mean that the one entrusted with health affairs would provide medical treatment to his tribe and that whoever is entrusted with housing would provide houses to his tribe? Well, then we who belong to the other tribes which have nobody from them entrusted with housing and health, who will provide us with treatment and give us houses? The one entrusted with health affairs is responsible for all of us and the one entrusted with housing is responsible for all of us. What do you mean by this division of tasks in this manner?

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Q 2

NORTH AFRICA

This is a cheap idea. He who puts forward such an idea cannot be mature. If you are still being dominated by those of the defunct regime and the wisemen and village chiefs and advisers and tribal chiefs, then we must be in need of another revolution to crush this class. We can instigate the revolutionary force once more and indeed, by God, we can even instigate the Armed Forces to crush all the vestiges of the defunct regime against whom revolution was staged and continues. [Chants]

If the old and the advisers give lessons and advice and offer their experience to the new growing generations, telling them to choose whoever will be good to you and will refrain from fanaticism and tribalism, then we say that we support such talk and it is what is required from the people who lived under the defunct regime or who lived even under the Turkish regime. These people have their experience and we respect them. We respect their old age. They served governments and they say: By God, we have tried governments, favoritism, and nepotism but none of them was of benefit to our country. Now comes the regime under which the country serves itself and rules itself and realizes equality. If they say this, by God, we can have no objection to what they say. Indeed, we encourage them to do so and we respect them when they offer advice about their experiences in the defunct times.

But, probably, they say now: Listen, they will slaughter you if you get elected to the people's committee. By God, such people deserve to be slaughtered. If we see anyone of the class I have spoken about trying to influence the masses and trying to divide tasks within the people's committees among the tribes, by God, we truly will massacre him.

Such a person is obstructive. He is against the people's authority. If we wanted to have such people dominating us, we would not have staged a revolution. If we will allow tribes to dominate Libya, then we should have left the tribes that were doing so in the past. We staged our revolution to erase such differences, and to establish equality. Well, what happens to the person who does not belong to any tribe? If we had one well qualified, and had the best qualifications, at Al-Walid for example, but he has no tribe, shall we disregard his qualifications and all the money we spent teaching him, and disregard him just because he does not belong to any tribe? Such a thing has been abolished. It is not only against the revolution but also against the people's authority. That this tribe should take the housing affairs, and that tribe should be entrusted with I do not know what and control the municipality people's committee — these things are not acceptable. [Chants]

Generally speaking, the interactions that took place in the congresses are not unhealthy signs. We must pass through such stages. There is some anarchy. The congresses turn into something like classrooms with students dominated by a lack of sense of responsibility sometimes. But this is just a stage which will pass. There is demagoguery. I consider this as something essential and something we have to go through. But after some years, things will definitely improve as we get command of the people's authority. In the future, such a congress should meet in peace and anyone who wants to talk will have to do so while sitting. Do you think that if you stand up, your words will be stronger than they would be if you were sitting? Not at all. You can say the strongest words while sitting.

Khomeyni takes the gravest decisions while sitting and not [words indistinct]. There is no need for you to speak which standing. Besides, the sight of you would be unacceptable to observers and those who attend respectable conferences. To leave seats, to create chaos, to [words indistinct].

We have 150 members in every committee. They come from 150 basic people's congresses in the Tripoli Municipality. Why have these 150 basic people's congresses selected these nominees? Have they squabbled over them and defined qualifications that should be met? All these conditions are done at the bases and not here in the people's committees. Whether the selection of this one was false or not, was present in the region or was not — all these matters have been settled and done with by the basic popular conferences. Had a nominee been unqualified, they would not have selected him [words indistinct].

When the basic people's conference nominates a person to membership of this or that committee, some in the people's congresses ask what his qualifications are. He has already undergone discussion of his qualifications and suitability. Discussion of these qualifications should not be done here. The selection and nomination has been already done by the basic popular conferences.

There are before you vocational committees. Choose a secretary for every committee. This is your task. But as to the qualifications, they do not come under your jurisdiction. They belong to the basic people's conferences.

Then we come to the point of attending revolutionary meetings. I am a member of the revolutionary committee. Who says that members of the people's committees must also be members of the revolutionary committees? Who has laid down this principle? On the contrary, I did not permit the members of the revolutionary committees to join the people's committees except on rare occasions. If one joins, well and good. But if he does not join, his task is to instigate the people's conferences even against the people's committees. On the contrary, the revolutionary committee's task is to instigate the conferences so that they may dominate the committees and thus ensure that these committees would implement the resolutions of the conferences without any nepotism, without any favoritism, without laxity, without negligence, and without disregard on the part of the people's committees in implementing the resolutions of the people's conferences. The revolutionary committees are the watchful eyes which alert the conferences to any favoritism, nepotism or anything that takes place by any committee. They monitor and secure evidence. They instigate the conferences against the committees.

Who told you that members of the revolutionary committees must be members of the people's committees? The fact of the matter is just the opposite. You have wasted such a long time squabbling over this point: This one is present and that one is not, and the one who is not present cannot be chosen as secretary of the committee. It is not necessary for the members of the people's committees to be members of the revolutionary committees. Indeed, this is not necessary. The people are free to select whoever they want: If he happens to be a member of a revolutionary committee, well and good. But membership of the revolutionary committees is not a condition.

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Q 3

NORTH AFRICA

You have stated that the congresses have decided that the one to be selected should be a member of the people's committee and should be committed to the principles of the revolution in words and deeds, and such expressions that we have been accustomed to. This does not mean that he should be a member of the revolutionary committee. Not all Jews belong to the Zionist movement. But the Zionist movement is the one [words indistinct] the Jews throughout the world who number 24 millions and [words indistinct]. They are the people who [words indistinct] 24 million Jews and [words indistinct] in the Middle East, the Arab countries by occupying them and establishing a Zionist empire at the expense of the Arab nation.

Likewise, not all the Libyan people or all the world's people must be members of the Revolutionary Committees Movement. The fact that not all Jews are members of the Zionist movement does not mean that they are against Zionism. On the contrary, all Jews hold the Zionist movement sacred as being their political movement. Not all Palestinians are members of the PLO but all of them support this organization and carry out its will and they go as far as dying if it tells them to, although some of those who do so are not members. Not all Libyans are members of the revolutionary committees. But this does not mean that they are against the revolution. The revolution is not the authority by virtue of which you function.

Not everyone has the ability to become a member of a revolutionary committee. The one who is not a member of a revolutionary committee cannot be considered non-revolutionary. Not at all. He could be a revolutionary but does not possess the ability to instigate or to constantly be present at the committee's center or to perform revolutionary tasks. Sometimes such a person might not be able even to contribute to revolutionary deliberations which members of the revolutionary committees should undertake.

Members of the revolutionary committees are the advocates — indeed, the prophets of the revolution. They are the ones versed in it. Not all people are versed in it. But people believe in the religion advocated by one prophet and not in the religions brought by all prophets. They follow the creed of one imam but not all people must be imams, so that they may belong that creed.

The fact that you are not a member does not mean that you are against this religion or that creed. Not at all. The religion or the creed can be expressed by one person. I mean from the point of view of jurisdiction and leadership and instigation. Likewise, members of the revolutionary committees are an expression for us all. If we are unable to express things, they can do so for us; if we are unable to instigate they can instigate on our behalf.

But this does not mean that he who is not a member of the revolutionary committees is opposed to the revolution and does not belong to the revolution. No, that is not true. Members of the revolutionary committees are those people who volunteered and were able to perform the tasks, the revolutionary tasks, in a constant manner. There are some members of revolutionary committees who registered their names, but who could not present themselves to perform the revolutionary missions and thus they are in the same position as those who are not members of the revolutionary committees. I mean that attendance, taking

initiatives and instigating are things which not all of us can undertake. But this does not mean that we who are unable to perform these things are no longer revolutionaries [words indistinct]. [Chants]

The next point covers the question of qualifications. This is a new term in the Jamahiriya lexicon. Rejection of candidates does not take place at this congress of yours. It should take place at the basic popular conferences only. Suppose we are members of the basic popular conference of Al-Sahah al-Khadra' in Tripoli, for example. We have met to select members of our people's committee. There is nobody in front of us. So we bring and create some. One of them comes and raises his hand seeking permission to speak. We tell him: Please do. He says: I wish to nominate such and such a person for education affairs, and his qualifications are so and so. If you approve of him, well and good. Another might come and say: I wish to nominate such and such a person for health affairs, because he is excellent and so on so forth, and all of you know him and if you do not, here are his qualifications. If you approve of him, then we select him.

Thus nominations are done by the people's committees at the basic popular conferences and not at the municipality congresses. The municipality congresses have lists. Such lists must be distributed to you all explaining qualifications, age and so on, and all you need to know about each person. They also appear on the notice boards or are read to you. You say one of those 150 members on the health committee should become the secretary of this committee. Well, then you must review his qualifications, agree on one of them. There is no need for someone to come and ask permission to speak and (?discredit) someone as secretary. Whence did he get his information? Where did the information written here originate from? Such a matter could lead to some investigation: It is written that his qualifications are so and so and then false information is provided. This could lead to trying those who raise false information.

[Words indistinct] misleading the masses. Why? perhaps we (?acted) in good faith [words indistinct] good people, but the way is not at all democratic [words indistinct]. This, at the basic people's conferences [words indistinct]. Anyone can raise his hand and say (?now we present) so and so, (?as you like). But at the municipality you cannot say I present this person [words indistinct] the conferences brought them to us, the basic conferences put them in front of us. Good, here are (?150). Choose one of them [words indistinct] this is the best one. Do you agree on him? We agree on him. There remains a need for give and take in this matter, not important [words indistinct] but in the end the person could be a compromise, a denominator for the whole committee. You will say in the end: Indeed, there is no one better than him. And the name is not necessary: It is possible to [word indistinct] he can only have a number. If there is tribalism [words indistinct].

In the coming session of the basic people's conference we must present a draft resolution on the establishment of the people's court. This court will specialize in these cases, the election, contesting of selection [words indistinct] conferences, cases which concern the interactions of the masses, which concern people's conference and the people's committee. A court should be a people's court. Anyone can appear before this court, that is it.

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Q 4

NORTH AFRICA

The court will see and will judge. The people, the court, and the judges are neutral, popular, and can be changed in a regular manner or [words indistinct]. When one presents it with a contest, the court, not the Secretariat of the General People's Congress, is the one to inform the General People's Congress, to tell it that it is [words indistinct]. Until the formation of this court in the coming session of the basic people's conferences, God willing, contestation will be in this way. One can contest before the Secretariat of the General People's Congress; one can contest directly on radio, another [words indistinct], etc.

Those who leave the popular committees are replaced. Are they subject to law of [words indistinct]. When a person is a member of a popular committee or a secretary of a people's committee and he was not selected by the people's conference, then he is subject to the law of [words indistinct] which is, when you enter the committee or the position you record all your property. When you leave the committee or the position [words indistinct] the Supreme Court and the office of audit writes a declaration of property. Even the people [words indistinct] all write a declaration of property — what he has, his salary, etc. And when he leaves the committee, even if after only 5 months, he makes another declaration of what more property he has made [words indistinct] and his property.

This means that the law is fixed. Everyone knows that he cannot enter [words indistinct] these financial matters. The judge will ask: Where did you get this? In the beginning you had so and so and after the position you had so and so. Your income is so and so, where did you get this increase? He will be brought before a court. Some members of the revolutionary committees [words indistinct] correct or not correct way. This is incorrect. Members of the revolutionary committee are not trustees over the municipalities' people's conferences or other in order to contact by telephone from the [words indistinct] and say this is incorrect or correct. They are members of the basic people's conferences, like other people. If they are aware and if they have strong ambition, they can do this inside the people's conference while exercising the right of membership of the basic people's conference [words indistinct] municipality. It is possible that you could have a number of members in revolutionary committees who are pursuing the policy of inciting [words indistinct]. There is no one to tell the Libyan people this is wrong or not wrong. Even members of the revolutionary committees are members of the Basic People's Conference and exercise their role because they are members and revolutionaries at the same time. Through their membership they exercise the revolutionary role.

If there is anything wrong or not, this is something they must say during the meetings of their conferences: This is right and this is wrong, and I am raising this by virtue of my being a member of the conference, and so on. I do not need to lose my revolutionary membership [words indistinct].

After the law has been issued this is what the people's conferences have decided, and it becomes law. The traditional police as such disappears and becomes replaced by the people's security, local and popular security whose members wear civilian attire and carry insignia indicating that he is a member of the local popular security in every lane, street, and quarter.

Members of the local popular security force are always present at all meetings. Sometimes they even squabble [words indistinct]. They might quarrel. But such a quarrel is an offence punishable by certain articles of the penal code. Legal proceedings will be initiated against them.

Suppose certain people disrupted the meetings by flexing their muscles. [Words indistinct] the conferences to assign groups for discipline and to force anyone who gets up from his seat to sit down and if he does not heed, to be taken out. [Passage indistinct] Such matters should be handled by groups entrusted with such tasks by the basic popular conferences and [words indistinct].

In the future, people might be more pleasant. One could raise his hand and ask permission to leave a meeting. But usually, in large-scale meetings, matters are carried out differently from classrooms containing 10 students. One can leave and re-enter freely. At international or regional conferences, no one asks permission from the chairman. They come and go as they please. People understand that he who leaves has a valid reason to leave, except, of course, in the case of one who wants to walk out of the conference in protest because he does not approve of what is happening.

Is there something else I have forgotten to talk about? [Unintelligible voices in background] No, no, I do not accept this way. Only one of you should speak and cover all the points you are raising. Let the one nearest me speak. [Faint noise in the background as though someone is asking a question]

This is an extremely vital and difficult matter. It is part of the system. But henceforth, it will no longer exist. This is because as of now, every basic people's conference will nominate a member of every sector. So it can bring him to account and can drop him. Thus, if the conference to which he belongs drops him, then there will be no other place for him and he cannot be nominated at another place.

Hitherto, responsibility was joint: There are basic popular conferences which are jointly participating in one people's committee. Some of the conferences have ended this practice while others have not done so yet.

In fact, there are objections to this. The members of this joint committee should not be chosen until the points raised against it by other conferences are dealt with, or rather the charges leveled by some of the basic popular conferences against it. What I am saying is that there is now a vocational joint committee in which all the basic popular conferences in Tripoli are members.

In the future, no such thing will be acceptable. In the future, every conference will have its own member. This will be the case from now on. In the past, all the conferences had one joint popular vocational committee. Some of them were happy with it while others were not. However, this joint committee has met with objections. Since there was such an objection, it should be brought to account so that the charges leveled against it can be verified — charges leveled by some basic popular conferences against this committee, or its secretary, or some of its members. It is no longer possible for the person that was dropped to be selected by another conference, until he is verified as innocent.

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Q 5

NORTH AFRICA

If he is convicted, then no other conference can select him. [Words indistinct; faint voice in background apparently asking a question]

We have already dealt with this matter. We have said that discrediting by a conference against this secretary must be investigated to find out whether he was guilty or innocent. [Background voice indistinct]

At present we do not care about the type of the charge. We do not care what he has done. We are talking about principles. If you have evidence and proof and facts against him, well then, a people's court could be formed at the conference. If the subject matter concerns a criminal case, then you must refer it to the public prosecutor. The discredited person cannot be selected by anyone until the charges leveled against him are verified. This is clear. [Background voice indistinct] [Words indistinct] until doomsday. God will judge him, not we. [Applause] You there, speak! Use a microphone so that we can hear you.

[Unidentified questioner] Brother commander. With regard to brokers, we fear no one. But brokers [words indistinct].

[Al-Qadhdhafi] [Passage indistinct] The basic popular conferences consist of men and women, if such an expression is acceptable, males and females. The women need not attend a meeting with the men. Any woman who can attend, may do so. But the other women, those who do not mix with men and who cannot attend with women, facilities must be provided for them in another hall in which they can meet.

The hall in which men and women meet and the other hall in which only women are present, together constitute one basic popular conference, with one secretariat and one agenda. Any resolutions adopted in the hall of the women would be added to those adopted in the hall of the men. They would be compiled and one decision would be issued. It cannot be said that the women have decided this and the men have decided that. For then we would have two conferences and then we would have two Jamahiriyahs.

[Words indistinct] the parties and partisans, national and progressive parties — we appreciate them because at one time there were no popular conferences or revolutionary committees. Yet they used to seek deliverance. After the revolution, they joined its ranks saying that this is the aspiration for the sake of which we formed parties and worked secretly and went to prison, and this revolution has realized our aspirations. We have nothing against them at all. But those who continued and plotted after the revolution, must be crushed. Anyone who forms a party after the revolution must be crushed too, [words indistinct] party, the party which [words indistinct].

The last point I have to deal with concerns people who have not been reselected. There are two reasons for not selecting people: first, if the person is incapable. He could be a revolutionary who is good and behaves well. But, by God, if this is all he can do he cannot take part in work, for he has other preoccupations [Words indistinct].

Let me give you an example: Suppose a university professor is selected but he is busy. He cannot attend meetings. He is an academic, that is, it is not his field to deal with committees and the management of staff. So he has failed in his mission. So here is a capable person with special importance in another field. He tells you he is not one for people's committee or popular authority.

This professor should not be selected or chosen another time. It does not mean that he has lost favor. Not at all. He can be utilized in another field. In this case, nonselection is a positive action.

But to drop a man proven to have been intentionally negligent, who flouts popular conferences, who accepts bribes, who practices favoritism and nepotism, who is a traitor, who intentionally obstructs the development of the people's authority, this man must be dropped and must be referred to the public prosecutor's office and to the courts because if he has committed a crime, his crime is bound to be governed by one of the laws promulgated by the people's conferences, such as economic crimes and the penal code. Or he could be referred to a people's court to be formed by the Basic Popular Conference. He would be brought to account for crimes that are not governed by the penal code.

Other matters fall under popular bringing to task — people's courts. As a result of popular trial, crimes might be uncovered that would lead to referring the person to the public prosecutor's office.

Thus, there are two cases in which a member of a popular committee cannot be selected as secretary for a full popular committee or even a partial popular committee; In the case of inability — and in this case there can be no blame to the one not selected — and in the case of committing certain acts. These acts can be divided into types: criminal acts, in which case the matter would be referred to courts and the public prosecutor; or non-criminal, that is, popular violation — I mean, not a crime or an offence. In this case, the people's conference would form a committee or a court to bring him to account for these violations. Bringing to account might lead to the discovery of a criminal act, in which case he would be referred to courts. I believe this is clear, very clear.

[Unidentified questioner] [Words indistinct] and there are people who are technicians: There is one who has a laboratory or a factory which he supervises. There is one who is an anesthetist. Every day he carries out so many anesthetics [words indistinct]. Do not forget the nature of every person's work [words indistinct]. Are we obliged to implement these instructions which come to us constantly from the secretariat of the General People's Congress or not? Thank you.

[Al-Qadhdhafi] From the Secretariat of the General People's Congress.

[Unidentified questioner] The Secretariat of the General People's Congress [words indistinct] among these instructions now they say to you in view of the courtesy by some conferences some of the brothers were [words indistinct] whose failure was proved popularly [words indistinct].

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Q 6

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[Al-Qadhdhafi] Correct, because the General People's Congress has the right [words indistinct].

[Unidentified questioner] [Words indistinct]

[Al-Qadhdhafi] After the accountability, we do not say [words indistinct] perhaps the talk comes out [words indistinct].

[Unidentified questioner] [Words indistinct]

[Al-Qadhdhafi] [Words indistinct] and you, your conflict is not on a tribal basis [words indistinct]. The Tripoli conference should be on a political, revolutionary basis, that is, dominated by a political and revolutionary spirit, not tribal. I think you have made a significant (?stride). [Applause]

[Unidentified questioner] [Words indistinct].

[Al-Qadhdhafi] We must draw your attention to one thing, a basis of the masses was made in their struggle for authority and the escalation, etc. This happened at the people's conference of the municipality of [name indistinct] in past years [words indistinct]. Two persons: one has the majority, one the minority. The majority said this one should be the secretary of the committee and the minority said the other should be the secretary of the committee. In this situation, a rule was created which imposed itself on us: He who has the majority becomes the secretary and he who has the minority becomes assistant to him. When the secretary is absent the assistant replaces him. He created this position and this office [words indistinct] his right is not lost. No one comes out deceived in the [words indistinct] in the direct people's authority. The decisions of all the people are implemented, even those of the minority. Subordination of the minority to the majority does not exist in the people's authority. If you quarrel about a person, the one who enjoys the majority becomes secretary, the one who enjoys the minority becomes his assistant. One day when the secretary is absent [words indistinct] he replaces him.

[Unidentified questioner] [Words indistinct] you find one who is a doctor, and he has little experience; to us the most important thing is experience. What is the view of the brother leader [words indistinct] concerning experience in particular?

[Al-Qadhdhafi] [Words indistinct] you drew up the standards, you see, you know who is suitable among you. Experience and qualification, nothing of the sort. [Applause and chants]

SUDAN

Communique No 12 on General Amnesty, Cease-Fire JN261804 Khartoum SUNA in Arabic 1728 GMT 26 Apr 85

[Text] Khartoum, 26 Apr (SUNA) — General 'Abd al-Rahman Siwar al-Dhahab, chairman of the TMC and commander in chief of the Peoples Armed Forces issued a communique granting general amnesty for all those accused of previous political actions and for all those [words indistinct] against the previous state of affairs. He also decided to implement a unilateral cease-fire by the People's Armed Forces in the south of the homeland, except

in cases of self-defense. In a communique today, his excellency explained that the general amnesty includes all people living inside or outside the homeland. He affirmed that all those who lay down their arms will be treated as if they have never committed any crime. The amnesty also covers those who brandished arms or those who are still brandishing arms against the authority for political reasons.

In Communique No 12 which was issued by the TMC today, Gen 'Abd al-Rahman Siwar al-Dhahab added that the two decisions issued today reflect the seriousness and sincerity of the 6 April revolution toward the problem of the South, which has kept the homeland sleepless for many years, and are a sincere national invitation to build the homeland through solidarity and with the participation of all its sons in the process of construction.

Gen Siwar al-Dhahab added that it is only natural, logical, and necessary for the revolution to devote its attention to this wound in the body of the Sudanese nation, which is represented by the problem of the south.

Gen Siwar al-Dhahab explained that from the very first moment, the revolution's priority has been to tackle the cause of the southern homeland with national sincerity, the daring of the revolution, and the objectivity of the wise to stop the bloodshed, close ranks, and work to instill a spirit of amity and brotherhood among the sons of the one homeland, and to call for a dialogue to attain the homeland's aspired objectives under the canopy of amity and harmony. He said that the decision was inspired by the spirit of the people's upheaval and in appreciation for the great role that has been performed by all those who have resisted the methods of the dictatorial regime.

General 'Abd al-Rahman Muhammad Hasan Siwar al-Dhahab, chairman of the TMC, asserted that the decision is an assertion of the national charter signed by all the national forces, including the People's Armed Forces, in order to stop the bloodshed of all Sudan's sons in the southern homeland.

Prime Minister on Foreign, Domestic Issues

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[Text] Khartoum, 28 Apr (MENA) — Sudanese Prime Minister Dr Al-Jazuli Daf'allah stated that relations between Egypt and Sudan are dictated by geographical and historical considerations and mutual interests and that no other relations include these factors, hence, special relations exist between them.

He added that these relations are everlasting and must be promoted in the interest of the Egyptian and Sudanese people. He said that the new transitional cabinet has not yet considered the framework of relations with Egypt adopted by the previous regime and has yet to decide what action to take. He said: We would like relations with Egypt to develop in the interest of the two people and the two countries.

The Sudanese prime minister was speaking at a news conference held at the Information Ministry.